

## Centre for Native Education

2110 Mackay, room 311, Montreal, Quebec

February and March 1996

**A Word from the Coordinator**

The Eagle Moon is finally over and soon it will be time for the familiar sounds of the returning geese. But before Sîkwan, the Spring season, returns, there is time for one more sacred story.

Once long ago, Wîsahkêcâhk was walking along, hungry as usual. He was walking along a lake when he spotted a flock of geese and ducks. Wîsahkêcâhk immediately wondered how he could catch them. He went back into the woods, gathered some sticks into a bundle, put it on his back and walked back to the lake. When the ducks saw him, they wondered what he was carrying. One of the ducks asked him but Wîsahkêcâhk pretended not to hear. Only when four ducks had asked him did he finally tell them "Shut-Eye Dances". "What are those", the ducks wanted to know. "A sacred rite", Wîsahkêcâhk told them. "Oh boy! We want to dance the Shut-Eye Dance!" Said the ducks. "Then come to shore", said Wîsahkêcâhk. All the ducks and geese came to shore. They helped Wîsahkêcâhk build the sacred lodge where the dance would be held. Finally, the lodge was finished and Wîsahkêcâhk invited all the ducks inside. The biggest ducks sat at the farthest end of the wigwam and Wîsahkêcâhk sat blocking the doorway. Wîsahkêcâhk told the ducks that when he started to sing, they would have to dance with their eyes shut. The faster he sang, the faster they must dance. If they heard any noise, they must not look because that meant that spirits were among them and great harm could befall them if they saw a spirit. Accordingly, Wîsahkêcâhk started to sing. He sang faster and faster and the ducks danced with all their might. While he was doing this, Wîsahkêcâhk was going about the tent

wringing the necks of the ducks. At last, a loon grew suspicious of the noise. He peeped and saw what Wîsahkêcâhk was doing. "Run away, little brothers! It is Wîsahkêcâhk killing us again!" All the ducks fled and the loon was left alone with Wîsahkêcâhk. "Much have you angered me by opening your eyes, little brother!" Said Wîsahkêcâhk. He grabbed the loon by the neck and kicked him outside the lodge. That is why, to this day, loons have long necks and crooked rumps!

**If I'm broke, this must be Spring!**

There are always several signs that Spring is just around the corner.

- Robins, redwing blackbirds and swallows are back.
- Potholes that can swallow entire cars (Been on the Bonaventure expressway recently?)
- Empty pockets

If your landlord is breathing down your neck, your phone has been disconnected, and you haven't had a decent meal in a while, please contact Manon at the Centre. There are ways we can help.

**Planning the Great Move**

Speaking of landlords, breathing down your neck, are you planning a move next July? Did you know that you must give a formal written notice to your landlord three months in advance? This means that you have until April 1st to send a notice cancelling your lease. If you do not notify your landlord, your lease is automatically renewed. As well, if you are *not* planning to move but if your



landlord has notified you of an increase in your rent and you don't agree with it, you must notify him or her officially. Failing to do so, means that you accept the increase.

### **A Visit From the Stork**

As some of you know, the Coordinator of the Centre for Native Education is expecting a baby for the end of March. This is, of course, according to the doctor. Despite the predictions of many students who believe that Manon is going to blow any minute, you can still catch her toiling away faithfully at her desk every day.

Because Manon will be taking a maternity leave shortly, this newsletter will be discontinued starting from April 1996. It should resume in September 1996.

### **Job Opportunities**

Attention all Native students! McGill University is currently looking for CEGEP or university students to work on the issue of Native mental health this summer. If you do not have a summer job lined up yet, this could be a good opportunity for you!

Where: *Montreal General Hospital*

When: *June to August 1996*

Deadline for application: *May 1, 1996*

For more details or for help in applying, please contact Manon.

Concordia University also hires students on an occasional basis. However, they can't hire you if you don't make yourself known. If you are interested in eventually holding a part-time position at Concordia, whether this summer or during the 1996-97 academic year, bring or send your resume to the Centre. We'll make sure it gets into the right hands.

### **Upcoming Events**

March 14, 1996

*Angaangaq Lyberth*

Come and listen to Angaangaq as he speaks of the differences and similarities between Inuit and First Nations spiritualities. Free refreshments will be served. All are welcome.

Time: *7:00 pm*

Place: *De Sève Cinema, LB-125*

March 25, 1996

*Chrystos*

Chrystos is a Native American poet who will come to Concordia to present her new book, *Fire Power*, in which she speaks of childhood abuse and the healing power of nature.

Time: *noon*

Place: *Simone de Beauvoir Institute  
2170 Bishop*

### **Workshop**

March 23, 1996

Common Ground: Land and Human Rights in Canada and Mexico

The Social Justice Committee of Montreal is offering a workshop on land issues. The guest speaker is Reinie Jobin, a Cree elder from Lubicon Lake, Alberta. Interested students should contact Manon as soon as possible!

Time: *9:30 am to 4:30 pm*

Place: *1857 de Maisonneuve West, 2nd floor*

Deadline for registration: *March 12, 1996*



Advocacy  
& Support Services